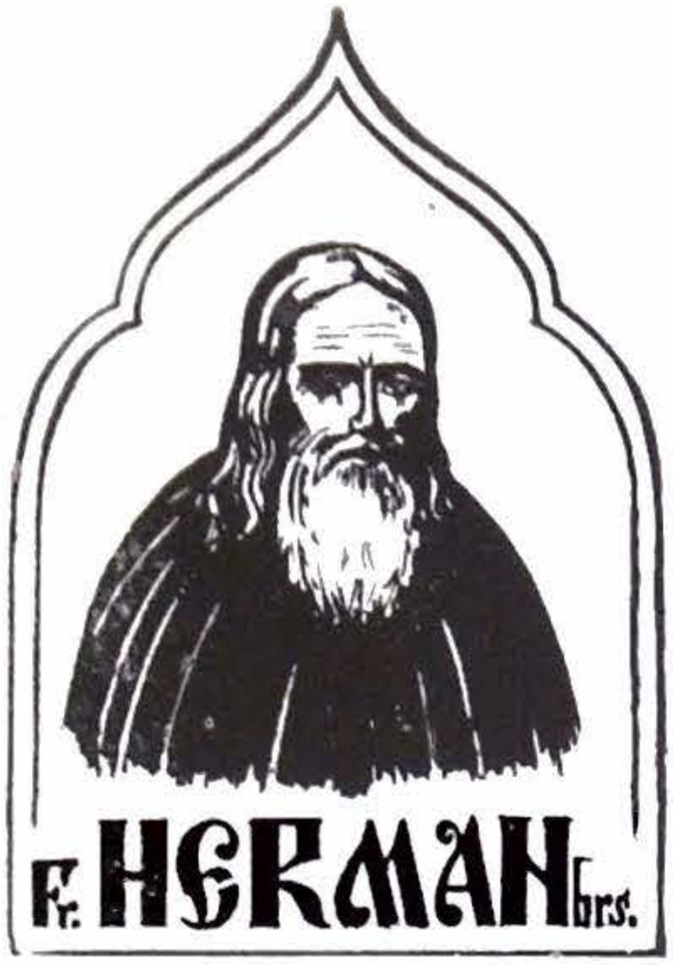
THE ORTHODOX WORD

JANUARY - FEBRUARY, 1967 SIXTY CENTS

THE MIRACULOUS TINOS ICON



THE ORTHODOX WORD

A BIMONTHLY PERIODICAL

1967 Vol 3, No.1 (12)

January February

Established with the blessing of His Eminence the late *John (Maximovitch)*, Archbishop of Western America and San Francisco, Russian Orthodox Church Outside of Russia

Editors: *Eugene Rose*, M.A., & *Gleb Podmoshensky*, B.Th.

Printed by the Father Herman Brotherhood.

Text set in 10-point Garamont type, titles in 18-point Goudy Bold

CONTENTS

2 St. Mark of Ephesus and the False Union of Florence *by Archimandrite Amvrossy Pogodin*

15 The Miraculous Icons of the Mother of God: The Tinos Mother of God

26 The Orthodox Spiritual Life: The Name of Jesus Christ

28 The Miracles of Father Herman of Alaska: Healing from Tuberculosis

30 New Books

31 A Pilgrimage to the Orthodox Holy Places of America: The Fifth Pigrimage

COVER: Procession with the miraculous Tinos Icon (See p 15). The Icon is carried over the diseased and afflicted, many of whom receive healing thereby. From the "Terra Magica" book *Griechische Inseln*, Hanns Reich Verlag, Muenchen; photograph: Omnia-Bavaria.

Copyright 1967 by Orthodox Christian Books & Icons.

Yearly subscription $3.00, two years $5.00; individual copies 60 cents (50 cents to subscribers).

All inquiries should be directed to:

ORTHODOX CHRISTIAN BOOKS & ICONS 6254 GEARY BLVD. SAN FRANCISCO CALIFORNIA 94121

CHAMPION OF ORTHODOXY

NEVER, O MAN, IS THAT which concerns the Church put right through compromises: there is no mean between Truth and falsehood. But just as what is outside the light will be necessarily in darkness, so also he who steps away a little from the Truth is left subject to falsehood.

Letter to George Scholarios

Once we spoke entirely alike, and there was no schism between us, and then we, both sides (Orthodox and Latins), were in agreement with the Fathers; but now, when we do not speak alike, how can we be together? Now too we (Orthodox) speak exactly the same as we did then, and we are in agreement both with ourselves and with the Fathers -- both ours and yours -- if you wish to acknowledge what is true. But you, having introduced innovation, by this necessarily reveal that you are in disagreement first of all with yourselves, and then with the Fathers we have in common, and finally with us.

Address to Pope Eugenius IV

ST. MARK OF EPHESUS

Icon Courtesy of The Holy Transfiguration Monastery, Brookline MA

ST. MARK OF EPHESUS
AND THE FALSE UNION OF FLORENCE

By ARCHIMANDRITE AMVROSSY POGODIN
M.Sc.Eccl., D.D.

A champion of Orthodoxy who stood alone against the shameful capitulation of Orthodox hierarchs to the Latin Church at the Council of Florence, St. Mark, in his uncompromising life and writings, expresses the conscience of Orthodoxy to our own times as well.

The author of this article, a Russian priest and scholar now serving in San Francisco, here summarizes the important book he has written on St. Mark.[1]

I INTRODUCTION

SAINT MARK EUGENIKOS, Metropolitan of Ephesus (1391-1444), is without question one of the greatest saints of the Orthodox Church, the greatest champion of Orthodoxy in the 15th century. We, sons of the Orthodox Church, owe to him the preservation of our Orthodox faith and great Orthodox culture with its sacred traditions.

When all the foundations of Byzantium were crumbling; when, in panic before the approach of the Turkish invasion, Byzantine diplomacy redoubled its efforts to find a possibility of union with Western powers for a battle against the common adversary of Christanity; and when, to do this, the Byzantine government, and even certain high representatives of the Orthodox Church, were ready to sacrifice as well Orthodoxy itself and renounce its sacred traditions simply to please the Vatican and thanks to this receive from the West military and financial aid for the battle wirh the Turks -- then God sent the Holy Orthodox Church an invincible champion of the sacred dogmas of Orthodoxy and her Apostolic traditions, who by his flaming battle preserved for us the most precious inheritance that we possess from our fathers: Orthodoxy. This champion of Orthodoxy placed his battle for the preservation of Orthodoxy above the interests of his earthly government, saying that "the destruction of the Orthodox Faith would be the general perdition."[2]

1. *St. Mark of Ephesus and the Union of Florence*, Jordanville, N. Y., 1963 (in Russian).

——— *OPPOSITE: St. Mark of Ephesus. Icon by Basil Lepouras after a fresco by Fotis Kontoglou. Courtesy of Holy Transfiguration Monastery, Boston, Mass.*

Governments, as also the types of governmental authority, change in the arena of human history. However dear to us may be our earthly fatherland, for which we consider it a duty and honor to lay down our very life, if circumstances demand it -- still, it too is transitory, like everything earthly. But on this earth there is something belonging to eternity: the Church. This is that sacred vessel on which we cross the sea of earthly life and reach the harbor of eternal life The Orthodox Church is the most precious thing our Redeemer has entrusted to us. Orthodoxy is maximal. No kind of compromise can be allowed in connection with its sacred dogmas and ecclesiology, which were formulated at the Ecumenical Councils.

Once the Churches of East and West were one. Those who have consciously torn the seamless garment of Christ's Church are, in the words of St. Mark, criminals worse even than those who crucified Christ.[b] But the tragic division of the Churches is an accomplished fact. To be sure, even today the Eastern and Western Churches are undoubtedly "Sisters," as St. Mark of Ephesus -- and we, following him -- calls and confesses them;[c] and without doubt the schism that occurred and continues to exist between the two Churches is profoundly saddening to the best sons of both Churches and causes deep suffering, as St. Mark of Ephesus also expressed it.[d]

May the former unity be restored? It is possible, more than desirable, and even indispensable. So thought St Mark, and so also do we, sons of the Orthodox Church, think.[e] But how may this former unity be restored? The Union of Florence answered this question by forcing the Orthodox Church as such to dissappear and to become one of the branches of the so called Eastern Rite, *i.e.*, a mask without a soul, a scarecrow that preserves the outward form, but in which there is no life. On their side the Greek representatives at the Council of Florence sought some kind of compromise concerning dogmas and ecclesiology between the two Churches; this compromise expressed itself in their readiness to apostatize from the traditions of the Orthodox Church and accept the later world view of the Western Church, foreign as it is to the Orthodox Church.

St. Mark of Ephesus, while believing in the possibility of the restoration of the former unity between the Eastern and Western Churches, rejected both paths: both the acceptance of Latin dogmatics and ecclesiology, and union on the basis of mutual compromise. He considered the

Orthodox Faith to be perfect in all respects: this he expressed everywhere. Here we shall limit ourselves to a few citations from St. Mark's writings.

"Orthodoxy is that which has been entrusted (to us) by the Holy Apostles: therefore we must stand and hold firmly the traditions of Orthodoxy which we have received, both written and by word of mouth."[f] "Everything that is done by us and has entered into custom, we possess in written testimonies, and in everything we follcw the sacred teachers and ancient Apostolic traditions."[g] "I beseech you, in the Name of our Lord Jesus Christ, to speak the same, and that there be no divisions among you, -- so as to preserve our true Faith handed down by the Fathers as a sound pledge, adding nothing and taking away nothing: for until now we have had a Faith in no respect deficient, and we need no Council or Act of Union in order to learn something newer -- we, who are the sons and disciples of the Ecumenical Councils and of the Fathers who shone at them and after them. This is our boast: our Faith, the sound inheritance of our Fathers. With it we hope to come before God and receive remission of sins: but without it I know not what righteousness will deliver us from eternal torment."[h]

When many decided to travel the path of compromise, seeking means for the Union of the Churches by erecting compromise dogmatic formulations, St. Mark of Ephesus stood decisively against this. He considered compromise in matters of faith inadmissable. When, still during the Council of Florence, St. Mark was requested to seek a compromise between the Greek and Latin conceptions of the dogma of the procession of the Holy Spirit, St. Mark indicated the impossibility of this (as related by Syropoulos: "Matters of faith do not admit of compromise (economy). This would be the same as to say: Cut off your head and go where you wish."[i] St. Mark plainly indicated the impossibility of compromise in matters of faith also in his Encyclical Letter and in his letter to George Scholarios, to whom he wrote: "That which concerns the Church, O man, is never put right through compromises: there is no mean between Truth and falsehood."[j]

St. Mark saw that a true union of the Churches must be upon the foundation of a single ecclesiastical world-view. Without this any union is artificial and unstable. A Union concluded on paper is insufficient; such a Union (as indeed reality showed in connection with the Union of Florence) runs the risk of being a "false Union."[k] Therefore

St. Mark saw a single path to the uniting of the Churches: this was the rejection by the Church of Rome of everything that contradicts the Church's common inheritance, received from the Holy Apostles and Fathers of East and West, which the Holy Orthodox Church steadfastly preserves. Only a common dogmatic foundation, and preferably also liturgical practice, can restore the former unity of East and West. It was to this that St. Mark called the fathers of the Latin Church at the Council of Florence.[1]

The Council of Florence did not go by the path which St. Mark indicated. The last grandiose attempt to unite the Eastern and Western Churches suffered failure: the Union concluded at this Council turned out to be "false," as it was designated by St. Mark of Ephesus and the whole conscience of the Orthodox Church, and it came to an end quite soon, leaving behind only a most bitter memory in the history of the Orthodox Church.

Is a union of Churches possible now, in our day? We strive for this and wish it with our whole heart. But is a union possible now, after further obstacles have been piled up in the course of so many centuries, in the form of new dogmas in the Roman Church, as well as the dogma of Papal Infallibility? Only the future can resolve this question. And we, maintaining good will toward the members of other confessions, leave it to Almighty God to lead His Orthodox Church as is pleasing to His holy will. It may be that a union of Churches will come to pass not on paper, not at the solemn sessions of an Ecumenical Council, but only in apocalyptic times, in the times of a purifying fire of persecution against all who call themselves Christians. It may be that Antichrist, by his evil appeal to all Churches to "coexist" with him in a frightful, blasphemous compromise between Christ and Belial, will take away the majority from all Churches, and that small number of people who preserve themselves faithful to Christ will find unity in the one Church of Christ. This idea, in the form of a prophecy, was expressed by the Russian philosopher Vladimir Soloviev in *Three Conversations*.

For us the future is veiled.

By God's mercy we have our priceless Orthodoxy, which is now a vivifying source not only for Orthodox people, but for Western peoples as well; and it was God's mercy that revealed St. Mark, Metropolitan of Ephesus, as a champion of Orthodoxy who, by the aid of God and with the cooperation of a few fellow-champions, and depending upon

monasticism and the best sons of the Greek people, defended Orthodoxy in, one may say, the most perilous moment of its existence. Orthodox the ology has valued and values the significance of St. Mark of Ephesus. In due time history will do the same.

II THE CRISIS OF BYZANTIUM

At the end of the 14th and in the 15th centuries Byzantium represented no more than a pitiful remnant of a once great State. Of the former greatness and attainments of the many dynasties that had succeeded each other on the throne of Byzantium, not a trace remained. The whole State had been reduced to Consantinople with a small piece of land around it, a few separate small towns in Greece and islands in the Greek Archipelago. All the rest was already in the hands of the Turks, and partly of the Italians. Indeed, the State itself was in a condition of vassal dependence upon the Turkish Sultan. But even for this condition of semi-independence the end was nearing. The final hours of Constantinople approached; more than once it was on the verge of perishing from the Turks, but fate had spared it once again.

Byzantine diplomacy sought every way to save the State. Attempts were made to conclude treaties with the Turks, but these were unsuccessful; a treaty with the Tartars came to nothing; and Russia had not yet emerged into the arena of history as a great state. The only hope lay in the West. To draw near to the West, to become interested in its common battle with the enemies of Christians, the Turks: this became the aim and task of Byzantine diplomacy for the whole duration of the present period. Emperor Manuel II Paleologos traveled the whole of Europe in search of aid from the West.[m] He was received everywhere politely and with honor; he was given promises; but in actual fact he received nothing. Often, in fact, the opposite happened: certain Western powers took advantage of the weakness of Byzantium to make territorial acquisitions at her expense. For this reason a writer of the 15th century, Joseph Bryennios, warned his fellow countrymen not to place any hope in the West: "Let none," he wrote, "be deluded by deceptive hopes that allied Italian troops will come to us soon or late. Although they pretend that they will stand in our defense, still they will take arms only to destroy our city, our people, and our name."

But Manuel's son and successor, Emperor John VIII, having allied himself with the Italians by marriage, nonetheless believed it possible for Byzantium and the West to draw together and for the latter to be

attracted to the side of Byzantium in the battle with the Turks. For this it was necessary above all to concern oneself with conciliating the Vatican. At that time conditions were favorable for this. The See of Rome was occupied by a man who was unusually well disposed toward Orthodoxy, and who was moreover free from extreme papism and ready to accept a Council as being above the Pope and the decisions of a Council as binding upon the Pope himself. When to this Pope, Martin V, a delegation from Constantinople appeared with the proposal of the Greeks for the convocation of an Ecumenical Council and consideration of the question of restoring the former unity of the Eastern and Western Churches, the Pope received the delegation with great joy and fully agreed to the convocation of a Council.

After this first step, however, the Byzantines did not go farther, and the matter was left for many years. Pope Martin V urged the Greeks. "I am an old man," he wrote the Emperor; "let us hasten to unite. For while I am alive, union will be attained easily, but after my death it will not be well concluded."[n] The words of Pope Martin were prophetic. He died before the Council for the reunion of the Churches was opened. Pope Eugenius IV, who succeeded him, was the direct opposite of the late Pope. A man of unusually strong will and with an extreme conception of papism, stubborn to the extreme in carrying out his will, he was one of the most powerful figures in the history of the papacy. Pope Eugenius did not understand and did not know the mentality of the Orthodox and, by applying strong pressure upon them and apparently subordinating the Orthodox Church to himself, he in actuality brought to naught the union of the two Churches.

Leaving aside many and interesting details, we may say that in November of 1437 the numerous Greek delegation, headed by Emperor John Paleologos and the Patriarch of Constantinople, Joseph, left for Italy for the Council, which was to take place in Ferrara. Before leaving, the Emperor assembled a great council of clergy and his advisors. A participant at this council, the Emperor's secretary George Scholarios (the future Patriarch Gennadios of Constantinople), noted that if one were to look at the impending Council in Italy and the sought-for union with the Western Church purely from the viewpoint of political expediency to Byzantium, then such a union of Churches would be unstable and impermanent. Apparently fears concerning the preservation of the dignity of the Orthodox Church in the face of the powerful Latins were expressed also by Patriarch Joseph and other hierarchs; for the Emperor

announced, even somewhat sharply, that he had considered everything and took all responsibility upon himself. In reality Emperor John was also the head of the Greek delegation and directed all negotiations with the Latins.

At the said council, assembled in Constantinople before the departure of the Greek delegation for Italy, there participated also the Metropolitan of Ephesus, *Mark Eugenikos*.

III THE LIFE OF ST. MARK BEFORE THE COUNCIL OF FLORENCE

St. Mark of Ephesus was born, lived the greater part of his life, and died in Constantinople. The principal biographer of St. Mark, his brother, John Eugenikos,° speaks thus: "This great lamp of life in the world, and light, and good salt, who was manifested to the Church of Christ as a valiant warrior for the Truth and a sun for the whole universe, shone out from the great and reigning city, this celebrated Constantinople: in it he was born, and raised, and educated, and finally, in departing to God, gave up to it his sacred body." The father of St. Mark was *sakellios*[1] of the Church of Hagia Sophia, inspector of convents, and a professor. His mother was the daughter of a well-known physician. Both came from good and devout families.

Before becoming a monk, St. Mark bore the name of Manuel (Emmanuel). His biographer sees in this name a prophetic omen of the Saint's future activity in the salvation of Orthodoxy. He says: "And the child in his second birth in the Divine Spirit received the name of Manuel (yea, and how could it have been otherwise!): for he was worthy of the first of names, the name of the Lord, and thanks to him -- *God is with us*, and piety, and the faith handed down by the Fathers."

The child Manuel studied with the best teachers and prospered in knowledge. In his thirteenth year he lost his father. He did not slacken because of this blow, but dedicated his mental powers even more fully to the study of the liberal arts with the best professors of that time; among these was George Gemistos, the celebrated philosopher. He surpassed all with his talents. Besides this, the youth was distinguished by his exceptional conduct. John Eugenikos speaks of it thus: "In a short time he acquired the greatest knowledge, thanks to extreme diligence and care and his marvellous mind. And then the conduct of the Saint -- gracious, and sedate, and befitting a kind old man, all the way

1. Chamberlain.

to his manner of dress and his glance and the bend of his head, and to his surpassing and much adorned speech -- made him a marvel not only for his fellow-students, but for his teachers themselves, and in general for everyone."

Having received a complete education, St. Mark himself became a professor, and young people flocked to him. Among his students were the renowned George Scholarios and Theodore Agalistos, who subsequently deeply valued the blessed influence on their souls of their holy teacher. For their instructor was adorned not only with knowledge of letters, but also in much greater measure with holiness of life and dedication to Holy Orthodoxy. In his funeral oration to his teacher, George Scholarios remarks: "We would not have been joined sufficiently to knowledge of the truth, if he had not sowed in us its first seeds by his teaching and his prayers, in which he often asked of God that we might bear fruit; and it was he more than anyone else who awakened in us zeal for the truth."[p]

St. Mark's biographers, John Eugenikos, the great orator Manuel,[r] and George Scholarios all note that even in these youthful years, and while still a layman, he led a monastic, ascetic life. He did not miss the Divine Liturgy a single day; he dedicated himself completely to the study of Holy Scripture and the Holy Fathers; nights he spent in prayer and thought of God and study of the Divine Scriptures. And thus, in the words of George Scholarios, he was more truly one of the desert dwellers, even though he lived in the capital; he was foreign to its life, for nothing tied him to it.

These good qualities of the devout youth could not but attract to him the attention of Euthymios, Patriarch of Constantinople, and the devout and cultured Emperor Manuel. They drew him near to themselves. The Emperor even appointed him his personal secretary, entrusting to him the editing of his own writings. And thus the honor and good wishes of the world pursued the devout youth; a high calling and government employment already awaited him. Emperor Manuel's successor, Emperor John Paleologos, looked upon him with no less love; many of St. Mark's theological works were written at his request.[s] It was at the insistence of Emperor John that St. Mark subsequently accepted the See of Ephesus and departed with the Greek delegation for the Council in Italy, where he was to play such an exceptional role in the defense of Orthodoxy.

And thus a brilliant future awaited St. Mark in the world. But the world weighed upon him. He desired neither vain glory, nor the favor of the Court, nor riches that perish. The heart of the youth desired monastic perfection, which is to be attained in the eremitic life, in quietness of mind, in concentration of the soul and heart, in prayer and illumination proceeding from remembrance of God; it desired that monastic perfection which is unceasing and all embracing, which burns the passions and sanctifies and enlightens every movement of the soul, a man's every word and act. This remembrance of God makes a man already a partaker of the inexpressible Light, of the delight of paradise, as St. Gregory Palamas and his disciples taught. There is a firm foundation for stating that St. Mark as well as his disciple and spiritual son, George Scholarios, were Palamists both in theology and in their monastic life.[t]

What can be a greater good than unceasing joy in the Lord, than unceasing perception of the nearness of God to oneself? In the world it is impossible to possess this; before it comes it already leaves, and to preserve it amidst the unceasing churning of the mind among worldly objects is, alas, impossible. This is that "one thing needful," that "sitting at the feet of Jesus," which slays worldly cares.

And thus for the full attainment of this good, of which he had already tasted by his ascetic life while still a layman, St. Mark left everything -- his city, his position and calling -- and departed for the monastic life to a starets-ascetic of whom history has preserved no more than the fact that he was a "marvellous" ascetic, Hegumen Simeon. A change in name followed this change in life: in his tonsure the 26-year-old youth Manuel received the name of *Mark*, and this name will be forever inscribed in gold letters in the history of the Church.

Of this John Eugenikos speaks thus: "And when he had attained the 26th year of his life, then, having magnanimously and freely distributed everything to the poor, he bowed beneath the yoke for which he had thirsted from childhood and embraced the desert, beloved of Elijah and John (the Baptist) and those who imitate them; possessing silence as the mother of inner quietness and peace and repose and ascent to God; leaving behind him inconsolable sorrow for his relatives, his household, his friends, the Emperor (who fondly loved him and was in need of his wisdom and learning), for the highest members of the clergy, for the multitude of young people whom he had raised and taught. In short, his departure from this life was considered a kind of bereavement for all his countrymen."

St. Mark did not remain long outside the capital. Soon, as a consequence of constant attacks by the Turks, St. Mark's preceptor, Hegumen Simeon, considered it necessary to remove their residence to Constantinople, which offered at least defence against the Turks and against thieves. In Constantinople at that time there was the renowned Mangani Monastery. Here St. Mark lived with his preceptor, who soon, however, departed to the Lord. Concerning the character of the Saint's monastic life his biographer speaks thus: "And then he was clothed in monastic habit in the holy and great Mangani Monastery, and gave himself up entirely to silence. To such an extent did he dislike leaving the monastery and his cell, to the disruption of silence and inner attention, that he did not show himself to acquaintances or even to blood relatives. Of one activity only did he weary neither day nor night: study of Divine Scriptures, whence he enriched himself with an abundance of understanding, as his written works reveal."[u] Having dedicated himself to extreme labor and fasting and sleeping on the floor and all-night standing... and endured wrestling against the spiritual foes and attained victory and been wonderfully raised to thought of God and to sacred illumination and divine radiance; when he had attained that which is greatest and of most service, having become entirely holy and God-seeing -- only then did he accept the priestly dignity, with difficulty and against his will, after much insistence and entreaty."[v] Concerning St. Mark's service as a priest John Eugenikos relates that when he celebrated Divine Liturgy, he was filled with divine inspiration to such an extent that for spectators "when he offered the Bloodless Service to God, he appeared to be entirely outside himself, entirely dedicated to God, outside the earth, like some Angel in the flesh."

But now another labor approached for St. Mark. The time approached for the departure of Emperor John Paleologos with the delegates to the Council with the Latins for deliberation of the question of the union of the Churches.

It was precisely then, as I attempted to show in my book, that St. Mark was chosen Metropolitan of Ephesus. He had to have this rank so as to occupy a suitable place among the Greek representatives, namely, the place of chief theologian of the Orthodox Church. The other outstanding thinker of this period, Bessarion, Metropolitan of Nicaea, was rather a humanist than a theologian. Although St Mark did not wish to accept this high rank, since he had fled from the world, still, being persuaded by many respected persons, undoubtedly including the Emperor

and the Patriarch, that his knowledge was absolutely indispensable for the impending discussions with the Latins, and that for this reason he should occupy a suitable place which the Latins too would esteem (*i.e.*, the rank of Metropolitan), he submitted to the decision of the council that elected him. St. Mark notes this quite briefly in his account of the Council of Florence: "Having accepted the office of bishop, which is beyond both my worth and my powers, at the command and for the need of the Church of Christ, I followed the Ecumenical Patriarch and the God-given Emperor to the Council in Italy."[w] George Scholarios thus speaks of this: "He accepted high ecclesiastical rank solely for the defense of the Church by his words; the whole power of his words was needed by the Church in order to restrain her from being led astray, a path to which innovators were already drawing her."[x] The same idea, only in more rhetorical form, is expressed by John Eugenikos when he speaks of the elevation of his holy brother to the rank of bishop.

And so St. Mark departed for Italy as one of the representatives of the Greek Church. Did he believe in the possibility of union with the Latins? Or, as some maintain, was he always opposed to union with the Church of Rome, and did he set as his goal the frustration of all discussions? St. Mark himself gives an answer to these questions, both in his excellent address directed to Pope Eugenius which he gave at the beginning of the Council of Florence, and in his short account of this Council. Yes, he profoundly believed in the possibility of restoring the former unity between the two Churches. He believed in this warmly and fervently, and he labored to exhaustion for this aim. We shall cite later the speech of St. Mark to Pope Eugenius. Here we shall quote further his short account of the Council. "I followed the Ecumenical Patriarch and the God-given Emperor to the Council in Italy, and considering neither my own infirmity, nor the difficulty and the vastness of the undertaking, but hoping in God and in those common Intercessors,[1] I believed that all would be well with us and that we would accomplish something great and worthy of our labor and hopes."

With great elevation of soul the Greeks departed for Italy; and with no less spiritual elevation did the bishops, clergy, and people of Italy await them. All believed that the desired union of the Churches would be once more attained.

But very soon mournful reality replaced all the hopes of peace.

(*To be concluded.*)

1. *I.e.*, the Saints of the Eastern and Western Churches (A. A.).

REFERENCES

a Address of St. Mark before his death to George Scholarios. Migne, *Patrologia Graeca*, v. 161.

b Address of St. Mark to Pope Eugenius IV at the opening of the Council of Florence. Pt. 2.

c From the *Acts of the Council of Florence* (in Greek): Third Session, Oct. 14, 1438.

d Address to Pope Eugenius, pt. 2.

e *Ibid.*, the whole address.

f Free translation from the Encyclical Letter, pt. 7.

g Letter to Presbyter George, from Metonia, pt. 2.

h Letter to the Pro hegumen of Vatoped Monastery.

i Cited in my book, p. 226.

j Letter to George Scholarios, pt. 2; cf. Encyclical Letter, pt. 5.

k Letter to Kyr Theophanes, pt. 2; Encyclical Letter, pt. 1. See "The Testimony of Andrew of Rhodes" in my book, p. 409.

l See the address of St. Mark to Pope Eugenius.

m See our extensive essay on Emperor Manuel II in *Orthodox Path* (in Russian) for 1966.

n Cited from J. Gill, *The Council of Florence*, Cambridge, 1959.

o Synaxarion to St. Mark in the service to him written by his brother John Eugenikos, printed in Russian translation in my book. An English translation has recently appeared in J. Gill, *Personalities of the Council of Florence*, Oxford, 1964.

p Printed in the Greek original and Russian translation by A. Norova, Paris, 1859.

r Synaxarion in the service (*akolouthia*) to St. Mark, published by A. Papadopoulos-Kerameis in *Filologikos Syllos Parnassos Epetipis*, v. 6, Athens, 1902.

s Titles of these will be given at the end of this article.

t See the excellent article of Fr. Alexander Schmeman in *Orthodox Thought* (in Russian), VIII, 1951.

u The Great Orator Manuel, *op. cit.*

v John Eugenikos, *op. cit.*

w "Account of the Metropolitan of Ephesus concerning the way in which he came to the episcopal dignity, and elucidation of the Council in Florence." Migne, *Patrologia Graeca*, v. 159. Mgr. Petit, *Patrologia Orientalis*, v. XVII.

x George Scholarios, in his funeral oration for St. Mark of Ephesus.

THE MIRACULOUS ICONS
OF THE MOTHER OF GOD

THE TINOS MOTHER OF GOD

The most popular of the wonderworking icons of modern Greece is a dark icon of the Annunciation which is the object of a vast pilgrimage twice each year to the island of Tinos. This account of its revelation in 1823 is a detailed illustration of the direct intervention of the Mother of God in the lives of men for their salvation.

THE FIRST REVELATION OF THE THEOTOKOS IN A DREAM (1821)

A FEW DAYS BEFORE the 25th of March (the Feast of the Annunciation of the Theotokos, and the beginning of the Greek Revolution), Michael Polyzoes, an old gardener from Andros who had lived for many years in Tinos, a virtuous man in his eighties, in a dream at night saw the Theotokos entering his room adorned in white raiment. Standing before his bed, she said to him: "Go to the field of Anthony Doxaras which is outside the city; dig there and you will find My Icon. Build a church, as there was once one there, and I will help you in this work." The old man became frightened and woke up because of the strange dream. He arose, crossed himself, and ascribing all to a temptation of the devil, he lay down to sleep again. But sleep would not come to his eyes, for the dream tormented his mind and made him continuously think of everything he had seen and heard. Being in such a state, and before sleep had overcome him, he saw once again the divine Woman coming toward him. Upon Her appearance a gentle white light from some unknown source flooded the room and illumined everything. The old man opened his half-closed eyes, rubbed them to be sure that it was not a dream, and arose, trembling. The Woman stood before

his bed, and about Her head there was a crown of divine light. Upon Her virginal countenance there was infinite grace and sweetness, and in Her large and expressive eyes there was apparent the infinite goodness of Her divine heart. The old man arose, his body trembling from emotion and his teeth chattering from fear. The divine Woman then said to him, "Why are you afraid? If you believed you would not fear. Your fear comes from unbelief. Hearken," continued the Woman; "I am *Panaghia*.[1] There in the field of Anthony Doxaras is buried My Icon. Go and dig there that you may find it: I wish it, and ask it of you as a favor, old man. There you will build a church such as existed once before. I will help you." With these words the Woman disappeared.

The old Michael arose on the next day very early and went to the priest of the village and narrated to him the events of the night. The priest, however, attributed the things concerning the dream to the error of the old man's imagination and sought to quiet him, adding that the dream came from the devil, and exhorted him to receive the immaculate Mysteries that he might be cleansed from his sins. However, the old man did not become quiet and could not believe that all he had seen and heard was merely a dream and therefore a lie and work of Satan. He told his vision to all the inhabitants of the village, some of whom laughed at him, considering him a crazy old man, while others said that through his storytelling he sought to present himself as a saint who had seen the Theotokos in his sleep. Only two believed and, being moved rather out of curiosity, they decided to go by night to the field that had been pointed out by the old man and help him in the excavation, although they feared the Turks, to whose domination the island was still subject, and who might look upon them with suspicion.

They went one night with the old man to the field, taking with them their tools. Since the field was large, they dug in many places testing, but in vain, because nowhere could they find the remains of an ancient structure. Finally they decided spontaneously to dig in one certain place. They had not gone very far when their pickaxes struck an old wall from which they took out a goodly amount of bricks. They worked in this manner the whole night and found nothing else but bricks. The morning approached and, out of fear lest they be discovered by the Turks, they departed discouraged, attributing the vision of the old man to his imagination.

1. *The All-holy One:* the Greek term commonly used in reference to the Mother of God.

THE FIRST MIRACLE

In spite of this, Anthony Doxaras, the owner of the field, upon finding the bricks which the workers and the old man Michael had dug up in abundance during the excavation, decided to take advantage of this and use them. Hiring some builders, he began building an oven with the bricks. But how great was the amazement when he and the workers saw that the mortar would not stick to the bricks and consequently, as much as they attempted to build even one part of the oven, it would collapse immediately as if some invisible power were pushing and destroying it, showing in this manner that it did not wish the bricks which had come from the temple to be profaned, being thus used by him for the construction of the oven.

THE DREAM OF THE NUN

A whole year had passed from the time of the vision of the virtuous old man, Michael. The vision and the excavations that followed, and the agitation of the people and the comments which have been made at that time, had been forgotten and no mention was made concerning these things. At this time, on the morning of one Sunday in June, 1822, the Theotokos once again appeared in a dream as a resplendent Woman adorned with inexpressible glory and radiance, to one chaste and virtuous nun, eighty years of age, named Pelagia, who was living in the convent of the Dormition of the Theotokos which was located about one hour from the village of Tinos upon Mount Kechrovounios. This nun had been in the convent since childhood and was an example of the virtuous Christian life, for which reason everyone in the convent and the island reverenced her greatly for her virtues and piety, and she was known everywhere. No one knew of her past or her family background. Her name in the world had been Lucia.

To this virtuous nun the Theotokos appeared in a dream and told her, "Arise quickly and go to Stamatelos Kangades" (one of the prominent men of the village who was a trustee of the convent) "and tell him to uncover My house which is buried in the field of Anthony Doxaras, so that he himself may direct the building of an illustrious and majestic temple." Pelagia, terrified because of the vision, arose immediately and began to pray, attributing the dream to her imagination. For this reason she did not dare to tell anyone about it.

After exactly seven days the Theotokos appeared to Pelagia again and reminded her of Her desire. Since, however, the nun continued to

be silent and would not confide the vision to anyone, the Theotokos appeared for a third time to her, with sternness this time, and standing before her bed in inexpressible majesty She reprimanded her for her unbelief and indifference and added in a commanding voice, "Go as I told you and be obedient." Because of this sternness and the commanding tone of voice, Pelagia woke up terrified. Her body was trembling, and she arose. With her eyes open she saw the same Woman she had seen while asleep, still standing unmoving before her with a majestic stance and gaze, sending forth a mysterious and gentle white light about Her, and looking fixedly upon the nun with Her large and beautiful eyes. Being then filled with terror, Pelagia was just able to gather her strength to ask the mysterious Woman, "And who are you, my Lady, who are thus angered with me and command me to do such things?" At this question, the mysterious Woman raised Her hand and, as though She were indicating the whole world, said in great majesty, "Proclaim, O earth, glad tidings of great joy."[1] No doubt remained in the nun that the woman who stood before her was the Theotokos, and that she had been foreordained by Her to recover Her wonderworking Icon. Wherefore, being full of joy, Pelagia cried out, "Praise, O heavens, the glory of God!"[2] and arising she ran quickly to the Abbess and told her all that she had seen and heard. The Abbess, knowing Pelagia's virtue and piety, believed her and sent immediately for the trustee of the convent, Stamatelos Kangades, who had been designated by the Theotokos, and who lived in Karya, a picturesque village about one hour from the city. To him also the pious nun recounted the vision with godly fear. Kangades hastened to speak to Gabriel, bishop of the island, who was a God-fearing and virtuous man, to whom also he presented the nun. As Gabriel knew also about the vision of the old man Michael Polyzoes, and seeing that these things agreed in many ways, he believed Pelagia and hastened to call a council the next day of the foremost citizens of the island and announced to them the wish of the Mother of God. All were in agreement to act according to the wish of the Theotokos, and gave full authority to Bishop Gabriel.

Thus, the day after the council, he sent out an encyclical letter to all the churches of the island in which he exhorted the inhabitants to cooperate in this great and God-pleasing labor of the finding of the wonderworking Icon and the all-revered temple.

1. The first phrase of the *megalanarion* of the Ninth Ode of the canon for Orthros (Matins) of the Annunciation
2. The second phrase of the *megalanarion* spoken by the Mother of God.

All the inhabitants of the island showed themselves to be eager, and they sent to Bishop Gabriel whatever each one could. Thus a sufficient amount of money was gathered.

THE EXCAVATIONS FOR THE HOLY ICON

In September of 1822 the excavations began under the supervision of Stamatelos Kangades, and after some days there were discovered the foundations of an ancient temple of the Forerunner. However, though the whole area which the temple occupied was excavated, nowhere was there found the sought for Icon. All that was found was an ancient well, seventy-two feet in depth, close to the Beautiful Gate.

The money that had been collected was exhausted. Because of this the work was abandoned, and no one thought any longer concerning the building of a temple upon the foundations of the discovered temple of St. John, as the All-holy One had commanded Pelagia in the dream.

THE SECOND APPEARANCE OF THE THEOTOKOS

The nun Pelagia once again saw a dream in which the All-holy One appeared and exhorted her to tell the inhabitants of the island to take up once again the work that had been abandoned in the field of Doxaras for the finding of Her Icon. The next day Pelagia announced her dream to the Bishop, who again invited the inhabitants by an encyclical letter to contribute whatever each one could for the building of the temple of the All-holy One. Within a few days a goodly amount of money was collected, and it was decided to build another temple upon the foundations of the discovered temple of St. John. To this end three more of the foremost citizens of the island were elected, and they, together with Stamatelos Kangades, took upon themselves the supervision of the building of the sacred temple.

A MIRACLE

The day on which Bishop Gabriel was to place the foundation stone with doxology so that the work might begin, he first asked for a little water for the service of Holy Water, but nowhere could any be found. He decided, therefore, to delay a short time while they sent a man to the village of St. Nicholas to bring a little water. Suddenly a child approached the Bishop, saying that the well which was behind the Beautiful Gate was full to the top with water. Everyone doubted the child's words because it was known that the well was dry. With great surprise, however, they saw that it was full to the brim. There

was no doubt in their minds that they were witnessing a miracle of the All-holy One.

Within a short time the temple was finished, and it was honored with the names of St. John and the Life-Giving Spring.[1] Because the water had strangely welled up, it was also called Holy Spring. Even today the pilgrims to Tinos drink of this water, and it is considered a holy spring.

A FEW HISTORICAL FACTS

Close to the gate of the old temple of St. John, there was found a marble column upon which was carved the following:

House of the Light of Life Concern of My Master the Holy Isidore

From this inscription it appears that the ancient temple of St. John had been built by a bishop of the island called Isidore, but it remains unknown as to what time he lived. In the ruins of the temple of St. John, there were found many pieces of marble, bricks, and tiles from which it appears that this temple had been built with the remains of an ancient, majestic temple. Athenaios, the historian, mentions that there was once located there an illustrious temple of Poseidon, "god" of the sea. Around it was a great grove and close to it was water which was most clear and abundant. It appears that the Christians destroyed this temple and with the marble slabs, stones, tiles, and bricks they built the temple of St. John. The temple of St. John was burned around the year 1200 by the Saracen Arabs who at that time burned and plundered all the islands of the Aegean Sea.

THE FINDING OF THE HOLY ICON

The temple of the Life-giving Spring had almost been finished and there remained only the final adornment and laying of the stone floor to be done. On the 30th of January, 1823, the day of the feast of the Three Hierarchs, some workers were leveling the ground of the temple in preparation for the laying of the stones. It was almost noon when a worker named Emmanuel Matso, digging at a place six feet west of the well, saw his pickaxe strike a piece of wood which it broke in the middle. Out of curiosity, he took one piece of wood into his hands and saw that on one side it was burned. On the other side, however, it had traces of

1. A holy spring, revealed to the Emperor Leo the Thracian in the fifth century by the Mother of God, which is located outside the walls of Constantinople. To this day it is famed for many healings. The feast of the Life-Giving Spring in the Greek Church is the Friday of New Week.

colors. He cleaned it with his hand and with great amazement saw that it was an icon. There was no doubt that the two pieces of wood which he had found were the sought for Icon of the All-holy One. Being beside himself, with emotion he took into his hands the two pieces of the Icon and attempting to fit them together he crossed himself and kissed it.

With shouts he called the other workers, who hastened to venerate the holy Icon. The Icon was cleaned with care, and it became clear that it was an icon of the Annunciation of the Theotokos. From an artistic standpoint, it was a masterpiece. The cleft was exactly in the middle of the Icon, between the Theatokos and the Archangel Gabriel, without at all touching them -- which was considered a miracle. The Icon is considered to be a work of the hands of the Apostle Luke, one of the seventy icons which were painted by him. The same day the Icon was given over to Bishop Gabriel, who had shown so much interest in earnestly exhorting the inhabitants to begin the excavations which brought to light this precious jewel of Orthodoxy. Full of joy and with tears of emotion, the virtuous Gabriel, like another Simeon, took the wonderworking Icon to his bosom, and full of reverence he repeatedly kissed it, crying out in joy, "Great art Thou, O Lord, and wondrous are Thy works!"

THE ALL-HOLY ONE SAVES THE ISLAND FROM THE PLAGUE

The great and gladsome event of the finding of the all-venerable Icon was spread abroad and was quickly known throughout the whole island and the inhabitants hastened in masses from all parts to venerate and kiss it, calling upon the help of the Mother of God. A plague was afflicting the island at the time, causing the death of many and attacking many more. But how great was the amazement of the inhabitants when they saw that from the moment the Icon was found, the plague ceased attacking the inhabitants and after a few days the disease was completely wiped out from the island and those who had been attacked by it were cured. The miracle was evident. The Mother of God had saved the island from the plague.

THE TEMPLE OF THE EVANGELISTRIA[1]

After the finding of the all-venerable Icon and the verification of the dreams of the virtuous old man Polyzoes and the pious nun Pelagia, a true and sacred enthusiasm overcame all the inhabitants of the island, who resolved to fulfill to the letter the holy will of the Mother of God

1. A title of the Mother of Cod, referring to the Annunciation, meaning literally: *She Who is Evangelized.*

by the building of a great and beautiful temple for Her, honored with the name of *Evangelistria*. Priests, foremost citizens, and the ordinary people hastened, one to offer his fields, upon which today stands the beautiful structure, another a part of his possessions, another his wife's jewelry, another the silver vessels of his house; and the poor offered their personal labor for the building of the all-beautiful temple. Thus, above the aforementioned temple of the Life-giving Spring, which today is called the temple of the Finding (of the Icon), were placed the foundations for the building of the temple of the *Evangelistria*. But with all the holy enthusiasm of the inhabitants, and with all the eagerness of the towns and villages, the money collected from them was not sufficient, their personal labor alone did not suffice, and there was need of money for the building of the temple. The people with heavy hearts saw their labor, barely begun, in danger of ceasing. The Theotokos, however, could not leave the inhabitants in their holy labor without the aid which She had promised to the old man, Michael, and to the inhabitants of the island. How many times, as the old men have said, did they sleep with heavy hearts, thinking that the next day would bring the cessation of the work since the treasury of the temple was empty. And yet the morning would dawn with a miracle of the Theotokos: with a most generous offering. Thus the help of the Theotokos in the work continued mightily. We could mention a multitude of miracles here, but we will limit ourselves to two, the first of which occurred after the building of the foundations.

THE ONE-HUNDRED DOUBLE COLUMNS

The foundations of the temple had just risen a little above the surface of the ground, and the money in the treasury was exhausted. Saddened, all saw that in a little while the work would cease. In grief and despair the bishop and the foremost citizens of the island took counsel concerning what should be done. One morning a ship from England approached the island, bringing the English vice-consul, E. Flick. Both he and the ship's captain, F. Tack, were Roman Catholics.

When the ship anchored at Tinos, which was then without a harbor, there suddenly arose a terrible storm in the sea. Enormous waves broke with terrible fury upon the broken rocks of the shore and threatened to wash away anything that chanced to be there. Small boats anchored in the little inlet of the island were washed up on the shore. The English ship, *As You Like It*, which was anchored in the middle of

The miraculous Tinos Icon, with metal covering, in its shrine

the little inlet, began to be tossed and sorely endangered. Its anchors which had been thrown into the sea began to break one after another, and the great ship was on the point of being crushed upon the rocks. The English captain saw the great danger -- his ship being anchored only by one rope and tossed in the midst of the fury of the elements -- and with fear he turned his gaze from the ship to the dry land. There, high upon the hill, he saw the temple that was being constructed. With tears he called upon the divine intervention of the Mother of God, promising Her one hundred double columns if his ship were saved.

Then those who were on the shore, beholding the terrible fury of the storm, found themselves in the presence of an awesome sight. The

whole sea continued to be frenzied, and only around the English ship was there calm, as if some invisible hand were spread out above it to hinder the wild waves from breaking against it.

The ship was saved!

The English captain, though of another faith, believed in the supernatural power which had saved him from destruction, and he did not forget his promise to the Theotokos. The morning of the next day, as soon as he disembarked from the ship, he recounted the miracle to the leaders of the island, and with them he kissed the Icon with reverence and fear and offered to the trustees of the temple the one hundred double columns, with which the work of building continued.

AN OFFERING OF ENTIRE POSSESSIONS

Alivizios Kalabrios, a native, one of the rich inhabitants of the island, being one of the foremost merchants, was attacked by the terrible plague during the time of the Revolution, and had been driven out of his mind from his affliction. Being abandoned by the doctors, who had despaired of his ever being cured, he threw himself into the sea that he might drown and be freed from his pains and torments. However, even while he was sinking, he called upon the All-holy One for his salvation and healing from the terrible disease, promising to serve for the whole of his life in the temple, dedicating even his entire possessions. He came out of the water unharmed and entirely healed of his dreadful disease. Full of gratitude, the pious man hastened to kiss the wonderworking Icon with tears because of his cure. In fulfilling his promise, he began to dispose of his place of business, which was filled with merchandise, and the money which he collected from this disposal he would spend every Saturday by going up to the temple and paying the weekly wages of the builders who were working there. Afterwards, he gradually disposed of the whole of his property -- that is, storehouses, houses, fields, gardens and orchards, which are shown even to this day as once having belonged to him -- and with this money the construction continued for a long time. Having thus become a pauper, he donned the *raso* of a monk and was dedicated both soul and body to the service of the temple and the veneration of the Theotokos. He lived there unto great old age, serving and being a living history of the construction of the beautiful temple and a narrator of the boundless miracles of the Theotokos. Being loved and honored by both inhabitants and strangers, he reposed in the year 1872.

Thus, with Her divine aid, as the Mother of God had said to the pious Pelagia, the work progressed quickly. The fame of Her innumerable miracles being spread from day to day was the cause of limitless offerings which provided the money for construction. The narthex, the temple, the bell tower, the iconostasis, and whatever other illustrious and comely things are found in this temple are but one page of the limitless miracles of the Mother of God through Her all-venerable Icon. It is an unfolding of the great and supernatural event through which the Mother of God, in showing Her divine power, incited the gratitude of those who had been benefacted so that they made known the benefaction by a generous gift to the temple. Even the Moslems themselves, who were often witnesses to the limitless cures of the Mother of God, some of them also receiving healing, offered not a little toward the construction and adornment of the temple.

THE MIRACLE OF THE MOSLEM COMMANDER

As a true testimony of the offerings and the faith of the Moslems toward the wonderworking Icon, there is to the right of the worshipper as he enters the court of the building an ornamented marble font in which there is performed the Great Blessing of Water on Theophany. This fountain is an offering of the Turk, Mustafa Agha, a commander of the (at that time) governor of Crete. Being paralyzed, he came, at the advice of his doctor who was a Christian, into the temple with his entourage and servants and remained there for some two months. He became completely well on a certain day when prayers were being said for him before the all-venerable Icon. Suddenly he jumped up before the astounded spectators, rushed and covered the Icon with kisses, and promised to send 500 piastres every year (which he sent till the end of his life). He also built the font as a testimony of the miracle.

THE CONSECRATION OF THE TEMPLE

Thus, through the supernatural wonders of the Theotokos, offerings were sent abundantly to the trustees of the temple, and in 1823, within the year of its beginning, the temple was completed. Bishop Gabriel, with the whole of the clergy, performed the consecration amidst a throng of all the inhabitants of the island, who rejoiced and praised the Mother of God, for She had been well-pleased, as the Psalmist has said, to have little Tinos as Her dwelling.

Here shall I dwell, for I have taken pleasure in it (Psalm 131:14).

That All Christians, Clergy, Monks, and Laymen,
Are Obliged to Pray with

THE NAME OF JESUS CHRIST

According to Their Ability

By the Most Blessed SIMEON,
Archbishop of Thessalonica

Translated from volume V of the Greek Philokalia

LET EVERY PIOUS MAN continually repeat this Name as a prayer in his mind and with his tongue. Let him always constrain himself to do this while standing, travelling, sitting, resting, speaking, and doing all things. Then he shall find great peace and joy, as those who have occupied themselves with it know from experience. This activity is both for those in worldly life and for those monks who are in the midst of turmoil. Each one must strive to occupy himself with this prayer, even if to a limited extent only. All, clergy, monks and laymen, must have this prayer as a guide, practicing it according to their ability.

The monks are dedicated, and have an indispensable obligation to do this even though they are in labors which are in the midst of turmoil. They must constrain themselves to say the prayer constantly, praying to the Lord unceasingly (I Thess. 5: 17), even though they are wandering in thoughts and in the midst of that confusion which is called "captivity of the mind." They must not be neglectful because their thoughts are stolen by the enemy, but must return to the prayer, rejoicing.

The clergy must be diligent in this prayer as though it were apostolic work and divine preaching, as the one activity which brings about divine effects -- one which demonstrates the love of Christ.

Let those who are in the world work at this as a sealing of themselves, a sign of their faith, a protector, sanctification, and expeller of every temptation.

All Christians, clergy, laity, and monks, when rising from sleep must first think of and remember Christ. They must offer this remembrance to Christ as a sacrifice and first-fruits of every thought (Hebrews 13:15). For we must remember, before every thought, Christ Who saved us and has loved us so greatly, for we are, and are called, "*Christ*ians." We put Him on by divine Baptism (Gal. 3:27), and we were sealed with His Chrism. We have partaken, and do partake, of His holy Body and Blood. We are His members (I Cor. 12:27) and His temple (II Cor. 6:16). Him do we put on, and He dwells in us. For this reason we are obliged to love Him and remember Him always. Wherefore, let everyone devote time, according to his ability, and have a certain amount of this prayer as an obligation. And this suffices concerning this matter, for this is a sufficient amount of instruction for those who seek concerning it.

HEALING FROM TUBERCULOSIS

1907

I WAS BORN IN KODIAK and lived there when this miracle happened. When I was two or three years old I became very sick. Dr. Silverman was in charge of my case and from his medical point of view my trouble was tubercular hip. My leg would go up towards my back, causing terrible pain. What could they do at that date but to keep me in bed and as comfortable as possible? I was perfectly willing, as I was much too ill and in pain to do otherwise. They did try to stretch my leg by a can full of sand attached to my leg and each day added to the weight more sand. When I was able to walk I had to walk on crutches. By the time I was seven years old my sick leg was smaller than the other one and still causing pain.

On Spruce Island they had services once in a while. Some summer day in 1907 we went there on a hired little private passenger boat. On the way I got terrible pains which would not stop. When we arrived, they put tents on the beach to eat and sleep in. There were some 30 - 40 people, including Fr. Koshevarov and the choir singers. At night I got worse and could not sleep the whole night.

In the morning everybody went to church, built over the grave of Fr. Herman. A tiny narrow path leads to it through thick woods. It exhausted me. I had crutches and was crying from pain, hardly moving. Then mother took me on her back, hoping to speed the distance, but it did not help since I was too heavy for her. And no one could help us because we were left far behind.

At the chapel they would not start the service because I needed confession and they waited and waited for us. Then, five young men came and carried me on their arms like a baby, right to the church steps. I used crutches to come to the coffin with the remains of Fr. Herman, which is in the middle of the chapel, a little to the right. By the coffin I was about to lay my crutches on the floor, when they slipped under me and I fell with all my body on the coffin, head down, in full exhaustion. And I cried and prayed to Fr. Herman.

Then, all of a sudden, something happened to me! The pain was all gone. I felt I was not tired any more. I stood up and walked away from the coffin without crutches across the church to where mother stood, to the great surprise of everyone. Since I was two years old I always used crutches to walk -- this was the first time I walked without them as I walked to mother. The whole church assembly gasped in amazement, being a witness to it. I stood next to mother throughout the whole service and walked to receive Communion. After the service we went back to the tents on the beach to eat and I walked the self-same path as easily as if I was on air, without touching the ground. But mother insisted that I use crutches, fearing I should fall. After dinner everyone went to pick berries, including myself, and we walked way past the church. I carried crutches with me, but really did not use them, taking them only because mother insisted.

My leg, of course, remained shorter than the other, but there really was no more trouble with it.

I do not know why I should be so sensitive about it, but I am.

My mother is still living and is ready to testify to the validity of this miracle, and so would likewise all those who were present then in the church, if they still are alive.

Mrs. Alice Kruger (Alexandra Chichineva).

Seattle, Washington
September 16, 1961

NEW BOOKS

THE DESERT A CITY, by Derwas J. Chitty. Oxford: Basil Blackwell, 1966. 222 pp.

The subtitle reveals the intention of the author: *An introduction to the history of Egyptian and Palestinian monasticism under the Christian Empire*. It is in effect a handbook of early monasticism (4th to 7th centuries), drawing together into a consecutive account the lives of such leading monks of the time as St. Anthony the Great, St. Macarius of Egypt, St. Macarius of Alexandria, and St. Pachomius (in Egypt), and Sts. Chariton, Hilarion, Epiphanius, Theoctistus, Sabas, and Gerasimus (in Palestine). It relies primarily on the classic Orthodox texts relating to the subject: the *Lausiac History* of Palladius, the *Spiritual Meadow* of John Moschus, the *Life of St. Anthony* by St. Athanasius, and other Lives of Saints and accounts of travels.

The viewpoint throughout is an external one: that of a non Orthodox scholar who "appreciates" Orthodox monasticism. The result is nonetheless much better than one might expect from such a source, and for two main reasons:

1. Despite the author's background in archeology (which in this as in other fields has led many an "imaginative" scholar astray into poorly founded speculations totally at variance with traditional accounts), he uses archeology only to illustrate the basic source material, which is the primary texts of the period.

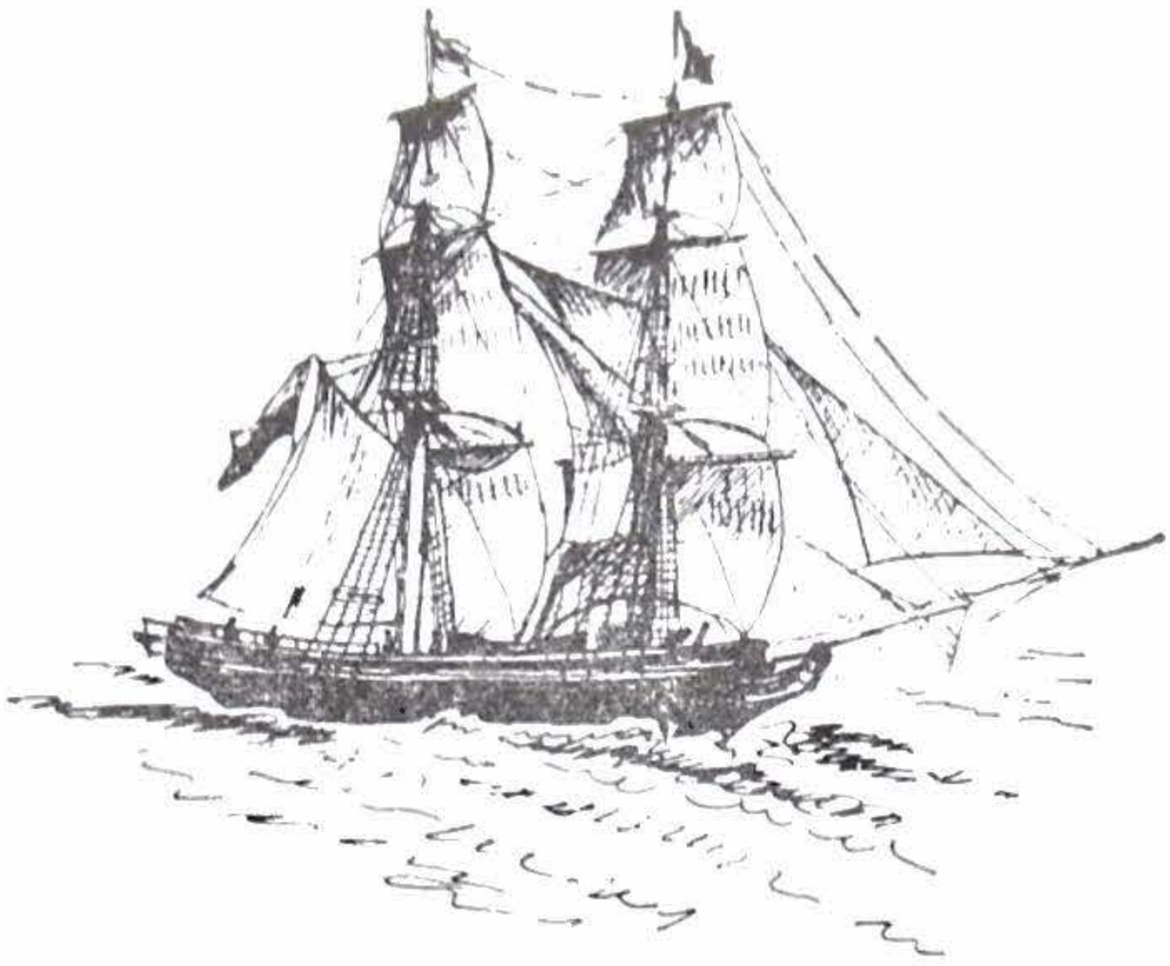
2 The author is faithful to his subject matter in restricting himself to Orthodox monasticism, leaving aside Coptic and other variants which also open the way to vain "original" speculations and novel conclusions at the price of deforming the subject being investigated.

One is also pleased to find in the book a minimum of the facade of "sophistication" of many agnostic and Roman Catholic scholars, which delights in finding "forged" texts, disproving miracles, and questioning the existence of certain saints. The author respects the Orthodox accounts of its own monasticism and does not often seek to impose his "wisdom" on them. The result is an objective and sympathetic account of early Orthodox monasticism, treating mainly the lives of the chief monastic saints, and the development of monastic institutions and terminology.

The book's value is enhanced by 17 black and white photographs of present-day monasteries and archeological remains, as well as a handy chronological table and several maps, complete indexes and a bibliography.

E. R.

The book reviewed here may be purchased from ORTHODOX CHRISTIAN BOOKS & ICONS *for $7.50.*



A PILGRIMAGE TO
THE ORTHODOX

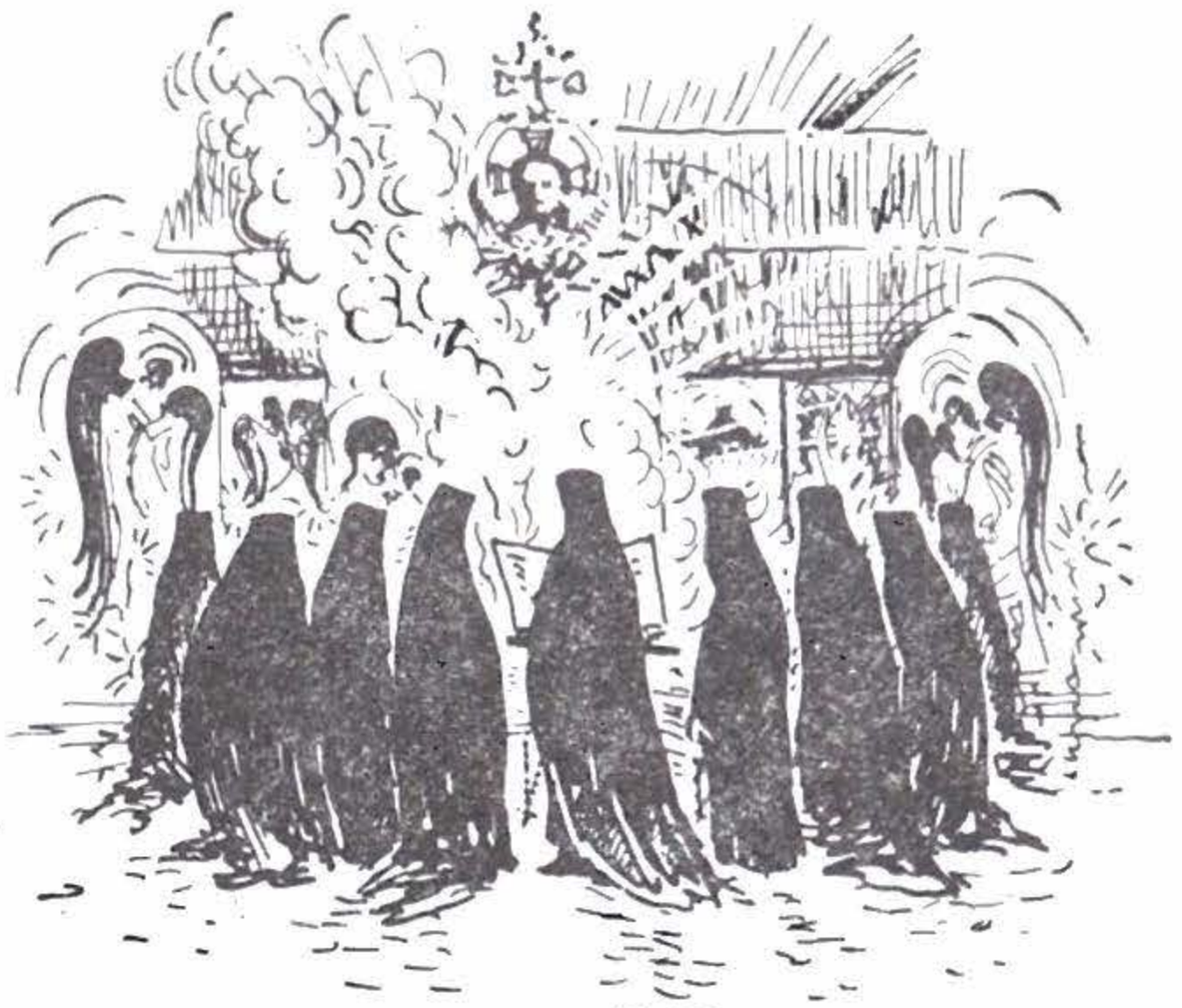
HOLY PLACES OF AMERICA

THE FIFTH PILGRIMAGE

Our cities too now have beheld some images of Orthodox witness, at times concealed from the crudeness of worldliness, but strong enough to act as the Gospel leaven.... There lived in Boston in the second decade of this century a young man by the name of Nikolai Panteleimonov. He was an emigrant from Imperial Russia and possessed the treasure, as he regarded it, of all five volumes of the Philokalia, and many other spiritual books. And he occupied himself in living what these books taught, leading a life of great asceticism as directed by the Orthodox Church. But one day he fell into some grave sin, and upon hearing his confession, the priest put upon him a very severe penance of several hundred, if not thousand, prostrations a day for at least a year. Before this period was over the priest died -- and the conscientious young man accepted the uncompleted penance for life.

He worked nights in a factory, and his days he spent locked in his dark attic room in extensive spiritual exercises and long fervent prayer with tears. He would go out for a breath of fresh air only after dusk, roaming the foggy streets. His whole life long he ate nothing but unpeeled boiled potatoes, and salted herring, and he drank nothing but weak tea. Even though his last years were somewhat lax, his whole life was a podvig. In his later years he was made a deacon, but for some reason, despite his absolute devotion to the Church and its every service, he was not in favor. He died a poor man in a city hospital, having himself made all the arrangements for his burial years before.

In his earlier years, as he later confessed, when he daily made thousands of prostrations, weeping in repentance and experiencing the power of unseen spirits, he was granted visions of St. Seraphim of Sarov. The



first time he saw St. Seraphim was on Harvard Square in Cambridge, when he was coming up from the subway, not knowing which way to go to find Russian people. He had taken it upon himself to help the poor monks on Mt. Athos by selling their icons to Orthodox Bostonians. In despair he hesitated, not knowing which street to take, when all of a sudden at some distance from him he saw an old man in full monastic habit, in whom he immediately recognized the dearly-beloved image of St. Seraphim. The Saint was looking at him in a friendly manner and was indicating with his hand the direction to take, even going a little way himself. He followed the Saint along Massachusetts Avenue towards Boston. But soon the figure of the Saint, who several times turned back to see if Fr. Nikolai was following, disappeared. In this miraculous way Fr. Nikolai came to very good and pious people who bought the icons he was carrying to sell. The second time the Saint appeared to him was under circumstances unknown to us. The Saint appeared in an area of crowded Tremont Street downtown, motioning for Fr. Nikolai to follow him. The Saint looked very tall and moved swiftly, walking so fast on the other side of the street that Fr. Nikolai could hardly keep up with him; finally, absolutely exhausted, he lost sight of him.

Connections in the spiritual world are often formed of invisible bonds. Interestingly enough, in the vicinity of the very neighborhood where Fr. Nikolai once roamed the winding streets of Boston, reciting the Jesus Prayer, an Orthodox monastery in the strict Athonite tradition has sprung up, as it were, out of nowhere. All his life Fr. Nikolai was preparing himself for a monastic life, but never actually entered a monastery, in obedience to the misleading advice of his lay-priest "starets" who told him that the monastic life was too lax. Now a group of dedicated young monks chant there their all-night vigils, not knowing that perhaps the long-suffering spirit of Fr. Nikolai has helped them in the establishment of an Athonite monastery in the cold New England capital...

HOLY TRANSFIGURATION MONASTERY

IN BOSTON, MASSACHUSETTS

> And he came to the Holy Mountain and saw there many monasteries and came to love the Mountain, and he implored the abbot of one monastery to tonsure him. The abbot accordingly made him a monk, giving him the name of Anthony, and having taught him how to lead a monk's life, said: "Go back to Russ, and the blessing of the Holy Mountain shall be upon thee, for from thee many shall become monks"
>
> Kiev Chronicles, Year 1051.
>
> *(concerning the founder of monasticism in Russia, St. Anthony of the Kiev-Caves Monastery)*

THE HOLY TRANSFIGURATION MONASTERY was founded by Schema-Hieromonk Panteleimon, who is its abbot. Of Greek descent, he was born and reared in Detroit, Michigan. At the age of 21, he went to the Holy Mountain Athos, where he served novitiate and was tonsured at the Russian Monastery of St. Panteleimon, being given the name of the Great Martyr. He received the Great Schema at Nea Skete in 1960. He was ordained deacon in Boston, Massachusetts, and priest at the Life-giving Grave of Our Saviour in Jerusalem.

The Monastery was first housed (1960) in Haverhill, Massachusetts, at the Popoff estate, which had been purchased for this purpose, and was duly incorporated under the laws of the State of Massachusetts in 1961. Among the purposes stated in the Agreement of Association were these: "The founding of an Orthodox Monastery in the United States using the Typicon of the Holy Mountain, Athos. To transplant, promote, and perpetuate Orthodox Monasticism in the United States."

In 1962, the Monastery was transferred to 57 Orchard St. in Jamaica Plain, a suburb of Boston, where it is situated to this day. In the same year it became a holding (Metochion) of Nea Skete of the Holy Mountain, and in 1964 this act was sanctioned by the Monastery of St. Paul, of which Nea Skete is a dependency.

From the beginning the Monastery was under no jurisdiction in this country, but rather followed the usage and practices of the Holy Mount, being directly subject to Athos, since its founder was an Athonite monk. Thus, according to the Typicon of the Holy Mountain, the Ecumenical Patriarch was directly commemorated in the Divine Liturgy. This was up to Christmas of 1963, when the Patriarch met the Pope in Jerusalem and prayed together with him. Since then the commemoration of the Patriarch, whose other uniate actions as well have caused great unrest in the Orthodox world, was omitted, as it was also omitted on the Holy Mountain by most monasteries, including St. Paul's, to which Holy Transfiguration Monastery belongs.

The unusual question then arose of whom to commemorate. At the Holy Mountain no name is used at all. Under the circumstances, the fathers of the Holy Mountain thought it best that the young community come under the spiritual care and guidance of the Synod of the Russian Church Abroad, which jurisdiction they regarded as being the sole guardian of Orthodoxy in this hemisphere. The Monastery was received into the Church Outside of Russia in December, 1965.

Following the counsel of the saintly Elder Joseph[1] of the Holy Mountain and the Tradition of the Desert Fathers, the Monastery has never appealed for funds and is even careful in receiving free-will offerings. All friends are told that they can help the Monastery by buying its handicrafts.

The Monastery follows the Old Calendar and uses three languages liturgically: Greek, Church Slavonic, and English. Readings in the refectory are in English. The community consists of American-born monks and novices of Greek, Russian, Syrian, English, Irish, Scotch, and German descent. Presently there are one priestmonk, five other monks, and four novices. The main feast day is the Holy Transfiguration of Our Lord, with two Patron Saints: St. John the Theologian, and St. Gregory Palamas.

THE MONASTIC RULE

The rule or typicon followed is one of hesychast monks of the Holy Mountain Athos, notably the rule left by the saintly Elder Joseph of Nea Skete, who reposed in 1959. The typicon is midway between coenobitic and eremitic.

1. See *Anchored in God*, by Constantine Cavarnos (Athens, 1959), pp. 203-207.

From early morning until noon, the monks work at handicrafts, which are: making incense and candles, painting icons, and mounting icon prints. (The Monastery has published several icon reproductions and hopes within a year to publish icons of the Twelve Major Feasts of the liturgical year.) At noon there is a full communal meal with reading in English. Then all retire to their rooms for rest, prayer, and devotional reading. Usually at this time, in the hesychast typicon, Vespers is said by prayer-rope (*i.e.*, six 300-knot prayer-ropes, each monk saying the Jesus Prayer individually in his cell in place of a service in church).

At 3:30 the wooden *talanton* calls all to the Ninth Hour and Vespers (this being a slight departure from the hesychast typicon), after which the Lives of the Saints of the next day are related by one of the monks. This is done for the benefit of those who cannot read Greek, since the complete collection of Lives of the Saints has not yet been translated into English. After this, all proceed again to the refectory for something warm to drink and a piece of bread. There is only one meal a day. If there are any leftovers from noon, they are usually put out at this time.

Then, at about 6:00 p m., all go to their rooms, where a vigil is kept by prayer-rope individually in silence and darkness. During this time Compline, Orthros (Matins), and the Hours are usually said (three 300-knot prayer-ropes for Compline and each Hour, and twelve 300-knot prayer-ropes for Orthros. Usually during this time the Acathist to the Most Holy Mother of God is read individually in one's room.

At midnight all come down to the chapel for Divine Liturgy, which is preceded by Psalm-reading: that is, the *kathismata* of the day's Orthros. Because many names are commemorated, preparation for Divine Liturgy usually takes about one hour; thus the Divine Liturgy commences at about 1:00 a.m., and it ends at 3:00 a.m., at which time all retire to their rooms to rest. Between 6:00 and 7:00 a.m. all rise.

Every Thursday a *Paraclesis* (canon) to St. Nectarios is chanted in the presence of a relic and a wonderworking icon of the Saint. Every Saturday evening, and on the eves of major feast days of the Saviour, the Mother of God, and renowned Saints, Great Vespers is usually chanted at 6:00 p.m. with Liti. During these days full Orthros is usually chanted also. On Saturdays, Sundays, and major feast days, Liturgy is celebrated in the morning so that a few pious people may come for Holy Communion. Every Saturday after Divine Liturgy a pannihida with *kolleva* (*koutia*, *i.e.*, boiled wheat) is chanted for the dead.

During the Holy and Great Lent, after the three-day fast at the beginning of the first week, the Presanctified Liturgy is celebrated every day except Saturdays and Sundays, when the Liturgies of St. John Chrysostom and St. Basil are celebrated. The Presanctified Liturgy is chanted in conjunction with Vespers, beginning at 1:00 p.m. and ending about 3:30, whereupon there is taken the meal of the day with readings from St. John of the Ladder. Great Compline is chanted every day at 6:00 p m. The rest of the typicon is the same. All come down at midnight as usual, either to chant a canon to the Most Holy Mother of God, or to read an acathist to the Holy Cross.

Twenty-three olive-oil lamps burn continually in the chapel.

The chapel and refectory of the Monastery are adorned with icons in strict Byzantine style, many of them by the late defender and spokesman of traditional Orthodoxy, Fotis Kontoglou. There are relics of over sixty saints, as well as other sacred objects including several pieces of wood from the Life giving Cross, and a piece from the Omophorion and another from the Sash of the Theotokos.

Though young, the community has already a firm foundation for the accomplishment of its task: the transplantation of Athonite monasticism onto American soil. The difficulty of this task can well be imagined in view of the total ignorance of Orthodox monasticism on the part of Americans in general and, regrettably, of most Orthodox Americans in particular. The community has gone through many hardships, especially in the beginning. Fr. Panteleimon on many occasions has been called a fool and a dreamer, being ridiculed by many, including Orthodox clergy, because of his insistence on keeping full beard, unshorn hair, and traditional Orthodox monastic garb. Another point of criticism has been his insistence on following the Julian Calendar. On many occasions he was warned that no young men born and reared in this country would follow him if he did not "modernize." Fr. Panteleimon patiently endured all this and answered that he did not become a monk in order to have a following. He remained in this country only in obedience to the wish of his Elder, the hermit Joseph, who had prophesied that a community would be begun in the United States.

The influence of the community on Orthodox circles in America steadily increases as it comes to be recognized as one of the few solid islands of genuine Orthodoxy in the vast sea of contemporary American religious life.

Next issue: A Pilgrimage to the Tikhvin Icon of the Mother of God.

The main icon of the Monastery, the Transfiguration, by Fotis Kontoglou.

Fr. Panteleimon, the Abbot

The Monastery Refectory

JUST PUBLISHED:

THE HOLY PSALTER

TRANSLATED FROM THE SEPTUAGINT BY ARCHIMANDRITE LAZARUS MOORE

Divided into *Kathismata* for use in the services of the Orthodox Church, with notes and introduction by the translator on the Orthodox understanding and use of the Psalms of David.

Paper cover, Size 5x7 inches, 209 pp. $1.25

Order from:

ORTHODOX CHRISTIAN BOOKS & ICONS
6254 GEARY BLVD.,
SAN FRANCISCO, CALIFORNIA 94121

Rates to dealers available on request.

Sale and distribution in U.S.A. also handled by:

Rev. James Griffith
75 East 93 Street
New York, N. Y. 10028

Holy Trinity Monastery
Jordanville, New York 13361

Holy Transfiguration Monastery
57 Orchard Street
Jamaica Plain, Massachusetts 02130